

TUESDAY JUNE 18, 1963  
PLAYED ON SEPT. 20, 1963

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It is a good example, you know, of what takes place in ordinary life; all these little bits of discussions. I do not know how much you were aware or even if you tried or perhaps you did not even think about it. And of course, you know, regarding work, we have a few things we ought to discuss, particularly in respect to some discussion we had two weeks ago about tasks and also, I think, last week we made a general task.

But I would like to say just a few things in order to put things straight. We know, at the present time, very well how paradoxical work is and what it requires and how terribly difficult it is to work because the paradox is that we are supposed to have an aim in ordinary life which we are supposed to keep at. We are supposed to continue with ordinary life the way it is. We also are supposed to have another aim at the same time with the aim in ordinary life. That aim is that we are awake. We are supposed to try, when we are in ordinary life, to apply the rules of objectivity. When we try to become objective, we have to keep in mind that we should be nonidentified with whatever we do. This already is very difficult when we have an aim. I mean an aim in ordinary life, because we are engaged in something you want to accomplish.

So, the first rule is that you are objective and nonidentified with what you are doing in ordinary life. At the same time, when you work, that is, when you emphasize the possibility of being awake and then use whatever you now have as an ability of being observant in a certain form which we have called participation; and participation means that you go out again towards that what you have been doing from the standpoint of something inside of you which is not changable and which is not effected by xthm

by the influences of outer life which, nevertheless, becomes active and becomes active in regard to that what you are doing. And, in that sense, you become identified again with what you are doing.

With these things, if they would take place one after the other, that is, subsequently, it would not be so bad. But the third rule for being objective is that it takes place at the same moment. And here is the tremendous difficulty.

I have to be identified and, at the same time, nonidentified. I have to do certain things at the same time when I have a mind, something of an aim in mind and, at the same time, I have to work as if I do not have any aim in mind than only one aim; that is, to be awake. And that therefore, when I try to be awake, I forget about my ordinary life. And at the same time, if I want to be awake, I need my ordinary life in order to get food in order to be awake. And so it gets completely confused.

And I do not know, in the beginning and when I start to think about it really very seriously, I really come to a conclusions every once in a while: Is it really possible to do it? And does this belong to some kind of a mathematical equation which is inscrutable for me in the condition in which I am as a human being? And that therefore, having already the difficulty of being conditioned in such a way as I am, as a human being, is it really possible for me to be objective? If my whole life is completely based on subjectivity through out, one moment after another, and not even one thought given to the possibility of being objective, not even an indication that anything that I have read or heard than only at certain moments that I may have accidentally been awake; but never anything that has been given to me in an educational form or as a direction of how to become objective, that now, all of a sudden, I would try to do certain things in an objective manner while continuing to be subjective.

Of course you realize that such a thing is only possible if the mind is able to function in different directions at the same time. Now this, of course, is something that we do know: That the mind is able to contain certain thoughts at the same time. And the whole business of associative thinking or that kind of condition or the way we are plagued by thoughts entering while we are engaged in a certain form of thinking. So that, in the mind, there are quite definitely certain sections which can take place at the same time, being active regarding mental processes so that, in itself, the question of the mind functioning in different ways is not so difficult for us to grasp. And certainly we also know by experience what is meant by it. And I can carry on different thoughts at the same time in my mind, receiving ~~impres~~ influences from the outside which are registered in my mind and keeping it and, at the same time, bringing forward certain thoughts that were already in my mind and about which I wish to think. I also know that my mind can function in different ways regarding formulation and regarding pondering.

But the question is that I want to engage a part of my mind which is not at all and has never been active. And that, therefore, the beginning of work, after the first curiosity has worn off, really means work. It really means that I have to give my mind a certain form of exercise in the particular sections which are not used to exercise at all. I have to make them active in a certain way, that is, in an objective ~~man~~ manner, a mental process has to take place in my mind and, at the same time, my ordinary processes of thinking and doing, which are registered in my mind also, have to continue. That in itself again is not so difficult because mentally I can conceive of such a possibility. The difficulty arises when one has to influence the other or one ~~man~~ form of mental exercise has to be used by the other as food.

So that the question of simultaneity refers to a moment in which

Definitely two things are contained: My ordinary processes belonging to ordinary living - thought processes as well as feeling as well as activity, and, in that same moment, something has to be educated, fed or given enough attention to develop into a part of my mind, something which never existed before which is entirely new to me because it has to do with objectivity and for which, in the beginning, there is no place. That is, it is like a warehouse which is closed up and I do not know yet how to get in. And all this is based on something that is in me wishing to become aware, which wish runs dry after two or three seconds simply because the force that is there in me wanting to be awake is a very weak force. And, in the beginning, it depends entirely on a certain something that I only believe exists instead of even knowing that it exists.

And the reason for wishing to continue is an ~~imm~~ experience in two ways. One is an accidental experience of being aware and having experienced a certain state which was desirable; and the other is that mentally I know that it ought to be possible and that, therefore, if I wish to become something that can add a little bit more of something new to my development, I have enough ~~at~~ desire and adventurous blood in me to wish to work.

At the same time, in trying to develop these two different processes at the same time, my energy, which is available for one of the other, is very limited. So, it is not only that the wish is not strong enough but the amount of energy that is available in the form of an attention for either one or the other is not good enough to last for any length of time. And again, another paradox enters into that. When I say, I have to ~~anxiously~~ try to develop a faculty of objectivity in a part of my mind which has been unused, I have to introduce into this question of objectivity, something that is timeless. And therefore, if I cannot apply my ordinary processes of time which I use for mental processes as I use them for thinking. I have to use something else

which is close to eternity. And, for that, I have no concept on my mind than only, at certain moment when I realize an experience of oneness.

This is the key to all things. It is the key to eternity for me. It is the ~~xxx~~ means by which I change my time concept, my time duration concept, into a moment, thru a state of awareness, into a moment of eternity. If that were not possible, I would be licked because there is all the difficult things that are in the way. I can over come them. I can even, for the time being, accept the paradox because, in some way or other, my ~~xx~~ mind is, I would not say used to it, but is quite interested in balancing opposing views. And the paradox for me, as long as it is a paradox, remains two views which are opposed to each other which ultimately can be solved into a better understanding where both come or will be seen from a standpoint which is not at all unherent in either.

For exactly that reason, this question of unity becomes extremely important because, in the unity, different paradoxes are dissolved. They are, as it were, they have gone beyond the possibility of their own existence into something, coming from unity, which made them and cause them to arise.

I emphasize this question of unity or entity because, if you keep on thinking about it, you will find in that the solution to many of these problems. And you will understand that the question of simultaneity becomes then logically a question of the property of unity so that, in the simultaneity, all moments becomes one; all time would become a point; all paradoxes are dissolved. And the touching point at which one cycle of my ordinary life and the cycle of my spiritual life, my inner life, can touch is the one point at which there two concentric circles are in contact with each other and, from there in, if you can visualize this picture of a concentric circles touching on the circumference, they are not any longer concentric. That is, their central points are not the

same. But one is inside the other and it is as if the smaller or the larger circle, touching at one point, roll against each other, against the side of the circumference. And each moment of that touching point are moments in my life inwhich one circle represents my ordinary life, the other circle represents my spiritual life or the possibility for a spiritual living; for the time being, the possibility of Keschjan Body or the possibility of Astral Body. And if I see that there is only one point at which that contact can take place and, for the rest, everything is free, you see immediately that the necessity of understanding is dependent on the point of contact which is this question of unity.

"hen I, regarding myself, canbecome one, at that moment the solution of all the different problems which exist in the component parts disappear. And in the question of unity, altho I know that the component parts all exist in this unity, they have, at that time when they are unified, no further voice or no further influence on me. And the only thing that exists is the new unity of entity of myself, if you wish, being joined and fused into one, with the component parts will functioning if I wish; but, for the time being, I make a realization to myself only of the existence.

This is simultanaity. That is, I come to a conclusion of the existence of something which is one. Now I start to rotate. That is, one cycle rotates inthe other and, with this, the constant presence remains in the point of contact. This is the point of contact of my spiritual life regarding my ordinary life. And, as long as it is a point, I have no difficulty about the paradox. That is, I can understand that at the same time I can be identified and nonidentified. I can be performing my duties and, at the same time, I can be present to doing that kind of duty, that kind of obligation which is leaned on me because I have to fulfill the functions of my ordinary living.

I would like you to think about this, I would like you to get a much clearer picture that almost, I would say, everything is involved in work and that it explains the difficulty of work but not the impossibility. And that therefore, if you are, for quite a number of time, simply thrown, that you know that it is impossible, that you see for yourself that it is impossible, that you cannot believe any more that it is possible for you, that at that time you can also believe in the possibility. And that everything positive and negative is becoming one; that the negation and the affirmation is one and that there is nothing else but an existence of that kind of being.

I would like to say a little bit more about being because that terminology is very often not understood well enough. Every form of life, every form of non-life represents being. It represents a level. It represents existence as long as it is a certain form of matter which sometimes we can see, sometimes we can feel, sometimes we know exists and sometimes is, at the present moment beyond our possibility of perception, nevertheless, where we must conclude that it exists because there are phenomena which result and can only result from the existence of a certain form of matter; such phenomena become crystallized in a form of matter which is visible to us. This includes all kind of psychic phenomena, all kind of clairvoyance, different attempts to establish contact with the dead, different conditions in which we now say, spiritual seances or spiritualistic seances, having contact with those forms of life which are usually unknown to us.

all of these are forms of matter in more and more finer and finer divided forms. Levels of being depend on the density of such matter, and when the density becomes lighter, that is, lighter, more or less, let's call it, a little bit further away as far as the molecules are concerned, being in a certain state of greater mobility, this level of being is raised.

There is a level of being as though or existences expressed by feelings. It is a form of matter which we do not know but we have, every once in a while, indications of certain forms of thought which, if you also have a picture and you have it clear, you could imagine as a certain configuration of force which act together and thereby create an atmosphere or a certain form of what you might call pressure or vacuum in which such forces can operate. This level of being, starting out with very simple forms of matter which we usually call the solid ones, in which there is no life, can be changed gradually by means of certain processes of development which take place on Earth, changed into forms of a higher matter and, theoretically speaking, all matter gradually will change into forms of a higher matter; that is, of lighter density, dependant entirely on the evolution of Earth as such in its own development belonging to Earth.

The three form with which we are more familiar, as far as level of being is concerned, are plants, animals and human beings, distinguished between the three different kind of functions which we call one center, two center and three center. Regarding the function of such beings and such level on Earth, that what is most important for Earth is plants and animals because they furnish for the planet itself and certain possibilities within the solar system, food which is simply transmuted or transformed thru plants and animals for the maintenance of Earth. And, evolutionarily speaking, they have no possibility of growth away from Earth and reaching a higher level of being as ~~xxxx~~ represented by three centered creatures.

The three centered creatures also live in accordance with exactly the same rule, that is, they represent on Earth the necessity of what Gurdjieff calls Foolasnitamian Arrangement. That is, they have to ~~xxxx~~ supply, even if they are three centered, a certain form of food for the maintenance of that what belongs of Earth. But, at the same

time, since they are three centered, they have also the possibility of supplying that what is necessary for the cosmic equilibrium outside of our solar system. and that is the same reason that man with his brain, can think about the possibility of evolution whereas a plant and an animal cannot.

The kind of level of being, as represented by one, two or three centered beings, also is divided inside of such levels into different levels of existence so that there are plants ~~an~~ at different levels of being, animals of different levels of being and man of different levels of beings. All of these belong to the solar system and fulfilling the place in organic kingdom for which reason they were created. All of that is unconscious. And the level of being remains unconscious as long as nothing is introduced in the form of an objective with to be present.

Therefore, when I speak of aim in ordinary life, I have a certain level of being in ordinary life and in ordinary life, remaining unconscious, it is still possible for me to reach a higher level of being under the line of consciousness and unconsciousness which separates the two. I can reach a very high state of being as an ordinary man and it is not necessary for that higher level for me to become conscious, than only if I wish to serve another purpose. Then I will have to reach a level of being which corresponds to the question I brought up a little while ago of being fused.

The level of being which man can reach in an unconscious state has to do with his aim in ordinary life and the way he feels regarding such an aim and where it might cost him a great deal to pursue it, will bring him at a time to such a level that he almost approached the line of consciousness. And a person who, in his own work, becomes so complete, as it were, that he himself knows what is going on ~~in~~ and that there is no one in the whole world who can tell him better. I mean by that, a person who, regarding a certain possibility of his own development or

ability, reaches a state inwhich he is, regarding that particular instance, fused. I mean by that, that he is able to do certain things extremely well, without any question that dt is so and nothing else. In that way, such a man has all these centers concentrated and fused on what he ~~xix~~ wishes to do. In that, he becomes an expert. In that, he is an Obyavetl. He can remain a simple man but there is no one who can tell him better. And, in relation to that, his state of Obyavetl becomes his God. It is not consciousness inthe ordinary sense ~~as~~ we attach to it. But it is a degree of being which is very close to the possibility of that level and, at ~~samx~~ times, such a man ~~xxxx~~ has a chance of seeing the possibility of consciousness above the live. Now he will reach it: It is possible if, in his life, if he lives long enough, he will reach a certain state very definitely comparable to the state of consciousness altho he will not be aware of it. And his level of being is so close to a level of being which can be reached by the attempts of becoming one and, in that way, fusing, that they are, as it were, both on the same line.

I want to say this because, in pursuing an aim in life, I reach a level of being and that level of being in ordinary life is extremely important for anyone who wants to live well and correctly. I must keep this level of being in mind when I try to ~~reach~~ a level of being in an ~~unconscious~~ state which, by its nature, since it is based on fusion and not on component parts, is different in nature. And there is quite definitely a difference there as if one is mutated into the other instead of progressively evolving.

I have talked every once in a while about the difference in steps from one step to another. There is a difference in steps which, in this case, this particular step, is even more than an ordinary step. It is the one and a half step which is the Fa which, after I have accomplished

the possibility of Do Re Mi becoming one, I then could reach Sol if I am bridging that Fa by means of a conscious effort of trying to be present to myself. It is logical that at that kind of a level of Sol, my level of being is different and also it has different characteristics. But the being is still a being. Only we write it with a capital B in this case and the other way we write with an ordinary b.

Put you must not think that we ought to neglect the possibility of a form of being in ordinary life. It is a stepping stone. It is something that becomes extremely important in the study of oneself; and that many times, my level of Being with a capital B, as a result of an effort of trying to become conscious, cannot be sustained because there is nothing in my ordinary life that really would conform to the requirements of that higher level of Being.

The whole point of studying ~~xxxxxx~~ myself and becoming acquainted with myself would really start, with myself, to make out of my ~~xx~~ ordinary life something of a different level, a different kind of a man; a man who becomes more and more reliable, who will do certain things which he promises, who is not effected so much by little things that always affect him and who has the possibility of really Being and, as such, could be acknowledged by his compatriots I would almost say, by the people he works with, simply because he has in him a certain quality which is unusual. And it is not the quality of consciousness but it is the quality of that being which is a result of his constantly pursuing an aim, whichever aim it may be, in ordinary life.

My study regarding trying to become a man, if I wish to become a conscious man, has to be based on a good unconscious man. And I must not forget that if I wish to work, I have to spend a great deal of time in trying to become a good, honest, ordinary man as well as I can be.

For instance, I claim I am interested in work and all my different wishes for attention in ordinary life just continue in exactly the same

way as before and I do not want to mix one thing with another or I do not have enough attention that I wish to give to certain things, knowing full well that, if I do not work, I will never reach ~~it~~ anywhere. I still remain weak.

For instance, this question of getting up early; the question of going to bed late at night or earlier at night. The question of changing little bits of things which really come in my life ~~xxxxxxxxxxxxxx~~ and come to the foreground when I see them. And I cannot, for some reason or other, do it or I find excuses that I really cannot work. And all this kind of nonsense I do not believe in. I can only believe in some one who says, "I really honestly try." And then, "How ~~much~~ did I try? - By being in ordinary life a little different. And, so far, it is not only a question of become a little different, but it is a question, in such differences and breaking down that what is now habitual ways of behaviour and using that kind of a form of behavior even if it small in myself, as a means of at least waking up a little at such moment when it lasts. It does not last long enough but that it my fault. It is really because I do not want to ~~xxxx~~ go after it with everything in me. And I do not as yet wish, I would say, really and sincerely, wish to work.

I continue and we all know it. I continue with riding two horses and I ~~xxxx~~ make not as yet out of the daily week, Sunday. For me it is all the time five Fridays a week. What did Gurdjieff mean by that? Five Fridays means at the end of the week I have so called ~~xxxx~~ done some work. Sometimes I have earned a little pay when I am paid by the week. And on Friday I have a feeling I can let up because there is Saturday - my day, I can sleep. Sunday - I do not have to do anything. I can just so called rest and I can follow my inclinations. Friday evening means that I will have two days. It used to be only one day on Saturday evening but we are now modern so we have two free days and free days inwhich I can let myself

go because there is no compelling force which makes us work during the day simply because I have to earn a living.

That is how man lives as if every day is Friday. Regarding work, he is not compelled. And still, we have to be compelled. It has to be serious. It has to be really in our mind and in our heart much more than it is. I want to tell it to you time and time again. Again I say, for your sake, not for mine, I do not give a damn. You wish to work - you work for your own good. I wish to work - I work for my own good. Whoever needs, whoever needs, anyone can use whoever anyone can be used and wishes to use him. Wherever it is and whoever it is, whatever they do, it does not make any difference. If I need anyone to wish for myself to continue to work, I will make such people. I will be, in regard to such people so that they can help me. If my aim is that I wish to work, it does not matter anything at all where I am and what I associate with, ~~anything~~ Anything is good enough for me if <sup>my</sup> wish is strong enough. So, do not make a mistake. For you, everybody included in this too,, we need each other, if each other can be of help, to help us to understand what it is all about and to help regarding the necessity of trying to be a little bit more awake and to use ourselves for that purpose and allow ourselves to be used for that purpose.

But it has to be more because honestly the time goes. You do not know it. You do not believe it. You do not want to believe it. And it is stupid on my part to tell you that it does go because you must know for yourself when you are by yourself.

I have heard reports on the task I gave. I gave a serious task. "I cannot do it and I cannot get up in the morning." and then I asked, "What time did you go to bed?" "Oh, very late." And I say, "Hell, what do you mean?" Are we children. Are we worse than that? Or are we something that tries to grow up? What is this constant desire on our part that we remain in a little bit of suffering and that we feel that we are

entitled to that kind of a thing and we feel so God damned sorry for ourselves?

Wake up, really. I am not a prophet and I am not someone like Cassandra who predicted the dire events of the world because the world will come to an end. Nothing of the kind. It will continue and we will finish our lives the way probably it has been planned originally and the way it is written in your hand and whatever astrological chart you study you can find out maybe how long you life line is.

But within this, and now, today, tomorrow, the day after and all that, life is still serious. And we have to have towards that question of life, that side of life, something that corresponds within ones own life so that that what is serious within one corresponds to the necessity of trying to make, I have said it some times, to make God, as if you turn the corner and He is in the side street. And how will you be at that time? What is it that is still in your conscience that exists and to which you can listen if you want to listen?

But do not think that business can continue just the same way, on the same old stand, always and always the same. It will not. I have said it a few times. If you want to stay unconscious, you have a perfect liberty to stay unconscious. If you want to give it half way a little bit of lip service, you are perfectly entitled to do it. But do not look for results. Only look for results when you are really honest and you are, with all the attempts you can make, you try to do your best, your best in whatever it is, as well as you can. Then, if you cannot do it, at least you do not have to accuse yourself that you do not have -? continue to try.

Never mind what your daily task is. Never mind how difficult it is. Never mind how you suffer. Never mind what conditions of life have been given to you or created for you which perhaps are the results of certain conditions over which you have no control. What difference really does it make?

You breathe; you walk; you eat; you do ordinary things. You can laugh. You can have a little vacation. You can do -? all the time, you can do it. You will never give it up if it were a question of being awake. What is it that we wish to sacrifice for it? And why am I so stupid to talk about it? Why do I want to talk about such things? There must be something wrong with me that I constantly want to talk about the serious questions of life and to make it so that you must understand that you have to do something and that you should not let opportunities go by when there are opportunities and that it really behooves every person who ought to grow up, to grow up and not to simply say he ought to make the attempt.

What is the matter by getting up tomorrow at five o'clock and spending from five until six trying to think about that problem? What is it for tomorrow? What is today for tomorrow? What is there that will give me the chance maybe to see yourself and to come to yourself? It is not that difficult. And it does not require that much. It is certainly not such a sacrifice to talk a little bit away from your darling sleep.

Why don't we try? Why is there so little regarding the ideas of Gurjieff? You can say, "Because it is difficult." Yes, I know because I said a little while ago how paradoxical it is and how almost impossible it seems. But it does not mean that the ~~probability~~ probability for us exists. It is there. We have to use it. We have to try. So now, what tasks did you have? What was there of yours?

John Owengs: I kept a record today of how many times I thought and followed the thought by the attempt to wake up. And I had a very good day as a result of the task and keeping in mind; much better than the past week or so. And it came to about forty times. I do not know if the number is important or not.

Mr. Nyland: Yes, the number is important sometimes; not always. We used to have a little bit of a ticker, you know, a clock - a little clock that clocked off the numbers. How do you call them? A counter. We used to

have it in our pocket. Every time I happened to think about it, there it went, you know. And you can turn it up, oh, I do not know, up to 500. Quite useful. But it does not mean one works. For that reason, it is not so good but it is a good thing to see how often work is in ones mind. (—77am) Really to work and that was to work, to convert a moment when I think into the actuality of really -?-. And that, of course is much less because I have so many times that I only think and I do not pay further attention. And the more you use that little clock, the worse it gets because you get so used to it that, after a little while, you almost consider it like a little roasry and it does not help you because you do not pray. Forty times, alright, if you actually ~~kind~~ tried to remember yourself and come to yourself. It is not such a bad score.

John: I only ~~tried~~ counted the times that I really tried.

Mr. Nyland: But, as a result, you ~~can~~ see how your day was - quite different. And also the ~~xxxxx~~ times that you recorded it are preceeded by times of anticipation. and the anticipation is already the wishing for the sun to come above the horizon. There is a certain form of light in the anticipation that ~~xxxx~~ may not be the actuality of consciousness. But it is and it belongs to this little bridge that I talked about, ~~the~~ between the Obyavetl and between the man who is conscious. And that is important because I start crossing ~~and~~ the bridge and I retract. And I start crossing the bridge and I do not go all the way across but at least I am on the bridge and I am very close to the possibility of seeing what I could be.

Alright Johnny, for the next week three days you select, the same way. You see? Every other day. Alright? We will do it for one week, then stop it.

John: I just wanted to say one more thing. I was particurly struck by one time when I had a clock within my vision and I had a wish at that point to extend it and to really see how long the moment would be. And it came to about fifty seconds when I was interrupted. But I was really amazed that I usually do not try that long. You know, I thought it -?-

OVER A MINUTE, THE SILENCE BROKE.

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John: I saw that yesterday.

Mr. Nyland: And even if you have a watch, you have a certain form of mortalized time. You have a watch, moreover, which at that time the same way Oneida, and you have a watch, the little hand going around, and you have a rate of time, often, after thirty seconds it goes around, and you are not watching yourself. You are not watching yourself, and it is very very difficult in the beginning, and it is not easy, I mean, for years, to know what the different times are, and the differentness; where it goes over again, it goes over again.

The other is a little harder. I have to learn to concentrate. I can't learn to wake up. I can then reach a level of consciousness, my consciousness, as soon as I become engaged in something. I can't do it and I do not know exactly where I lose it until I have to know now that I have lost it when I am reminded again. I have to know when I have lost it such an attempt of retaining the level of the level of I, watching the clock myself, attention that goes with it, trying to watch the clock and so forth, will make it worse and the level of the level of I, for being awake is less and less and I do not know when I have lost it. I say after 20 seconds, "I have lost it." I have to learn to do it, and then it is pretty dark. But will bring me back to the level of the level of I, getting less and less and more and more twilight.

Make it as intense as you can. And don't let you happen to just think about it. And convert that into the actuality of being present and try to remain active. What is the best time doing what you are doing. Do not stop it. But try to be present to that what you are doing. And when you lose it, you know it's alright. Every other day next week.

Roy Wildes: You gave me a task three weeks ago. The first week was not good. I also had it to do on the holiday -? - and on the weekend because it was a task that I had to do at work. The second week was much better. I think I have much more of a wish to work and I was also able to study it more closely. Each time I went to get up, I tried to collect myself beforehand and feel that I have a body, that I tried to have some sensation of a separation. I tried to pull out of what I was in. And then I -? - stood up. But I also tried to be aware of the moment that I started to stand up and when I actually started to take a breath. It was very slow and yet I still could not realize that precise moment when my feelings or my thoughts about doing that actually became the activity itself. I do not know if that is -? -

Mr. Nyland: What kind of a picture did you have when you did this?

Roy: When I did the whole task you mean?

Mr. Nyland: Could you actually see yourself doing this?

Roy: I do not know if I can speak about degrees but I only know I felt much closer to what I felt was a valid way of trying to do the task.

Mr. Nyland: It is not necessary to try to analyze it or define it. But one has an experience that at times may be a little less and sometimes a little more. But at times you really are is you are away from yourself and you see it and someone by the name of yourself is there doing and ~~perform~~ performing. It is as if actually something is accented outside of you. That is what I would like to know: if that is the experience or if it is an experience which takes place within yourself where it actually does take place. But when it is taking place within yourself, it is subject to much more tension and the difficulty is again the same way: if I become present with something that is within me, then I lose it much quicker as if it is something outside of me looking at me.

Roy: I think I understand what you mean.

Mr. Nyland: Try it again. You see, for instance, you get up or you sit down. And if that kind of movement is recorded somewhere for you, as if you were someone else looking at a person doing this. It is easier in a changing of a movement to see, to be as if one is outside instead of the realization of the totality of oneself. When I am seeing myself totally and I make small movements, if I become aware of myself in the state inwhich I am, that is, muscular tension, also when I speak, also

when I realize that certain influences in the form of that what I see with my eyes or that what I hear with my ears, I record, it is easier to get a picture of myself from inside recognizing this functioning or manifesting in a certain way.

Roy: That is what I tried to make real for myself, to experience as tho I had my eyes closed, what I could call my own presence. And I also tried to look at it as tho I was not - I tried to see -? - as something different from myself. I do not know how to explain that. But I tried to be, I tried to have something alive in myself that was receiving in a way. Whereas, if I did not have eyes, it would not matter.

Mr. Nyland: Yes, right, right. Did it effect your breathing?

Roy: Do you mean in any bad way?

Mr. Nyland: Did the breathing change?

Roy: I would say my breathing was much slower at that time. As a matter of fact, quite a bit of the time in general, it kept coming back to me that -? -

Mr. Nyland: When you notice a change in your breathing, try to bring it back to a normal way of breathing.

Roy: Without trying to control it?

Mr. Nyland: Do not control it. You ~~might~~ might say, do not pay attention to it. It will follow again the ordinary way. It is only that I become aware of so many things of myself that the breathing is included and in wanting to remain aware, my breathing slows down because I do not want to give too much energy to the breathing. I have to put the breathing back again in the way it is. I have to put myself back again in the way I usually am. For instance, any tension that I discover, I have to put back and relax. And, at such a time when I continue to remain aware of myself as I am, that is, not including then movements because, with movements there is a little difference. But when I simply become aware of the totality of myself functioning, then at such a time I try to continue by remaining awake to myself. And then I discover that certain things take place in my body. I put them back in the ordinary way again and in that way I then make my body function as usual and then, in order to, you might call it, to solidify it, I start to sense different parts of my body. If I can, first start by trying to become

aware of myself as I am in my ordinary functioning and then let it be followed by an attempt to sense certain parts, my hands or my feet or whatever. Maybe I sit somewhere, whatever it is that touches certain things. I become aware of my body then functioning in a certain way by means of the sense organs which record that whatever is being sent. Then I have a possibility of continuing this state of awareness.

After all, I am interested not so much any more in the different points. I am interested now in the extension of each point into little lines of continuous awareness. For instance, I am aware. I sit. I remain aware. I always feel that it will go away from me because I know that if I continue in ordinary life like now, I sit and continue to talk and I know that mental processes go on, I have to have some kind of a help. So, very often in that, I might do this with my hands and put them together on my knees or I might sit up straight or I might put them together. Or I may even make a fist of my hands or I tense my muscles. All the time remaining aware of this body performing. And, in that way you can prolong this whole process of remaining aware for quite some time. But you have to keep on trying it on a variety of different ways.

We are now at the point where we have to continue to work. Not so much be satisfied with momentary awarenesses. We have to really put food in that mouth that is constantly asking for that kind of food. And we have to make it. In that way I meant to be more serious, not to be satisfied with an occasional insight or an occasional realization of even oneness, a realization of a different kind of life, a realization of opening a door to a new world and things of that kind. We have got to live there and we have got to live there at the same time when we now continue to live in ordinary life.

And therefore, your ordinary life, that is, your body mainly, has to serve as servant for helping you to remind you all the time of remaining aware. Make, at the time when you see yourself, your body do certain things that are a little unusual. When you are not used to using

your hands, use them. Make all kind of gestures. It is interesting how you can help yourself, how you will not lose yourself that easily. It may go a little up and down. But at least it all the time introduces new elements by means of which you remain and much and more longer aware than you have ever dreamt of. Try it that way Roy. See how you make out.

Roy: Nothing specific like breathing?

Mr. Nyland: No, only bring it back. No. I do not want to introduce anything regarding breathing in this. It is much better to take the totality of oneself as it is without disturbing anything. \*

Roy: You mean just to try to start with a first moment and try to prolong it.

Mr. Nyland: For instance, I try to become aware of myself and I am doing something and I see myself. Well, ~~xxx~~ I know that I have a certain amount of energy for that purpose, I also know that I want to withdraw energy that ~~gives~~ goes in ordinary performances and my breathing is included in that. I sit like this and I know that I slow down in my breathing because I am so afraid that I will lose my awareness. You see? When I notice this and it is noticeable because I am really aware, I --, I bring it back again to ordinary breathing. I say to myself, "Breathe normally." And I inhale and I exhale. And I remain, at the present time, aware, you see, of that. Then I also know that when I do this I have exhaled and my breathing is normal. Then, at that time, I lose it because of something else. Now I introduce something.

For instance many times I have said, "I sit and I have to remain aware and I cannot do it." But I know that if my body is helpful, I can continue. So, I put my leg over the other leg and I sit like this and maybe I ~~xxx~~ shake a little bit and I move my body and I, as I said before, I use my hands, my fists and I press it on my knews and I let it go again and all of that reminds me and I continue ~~xxx~~ again and I put this back and I make my hands move this way and that way. All the time my body becomes servant for the purpose of remaining awake.

This is the problem as I said before, not just a couple of points. The problem is to make a day out of the night. As long as we remain in points we have nights, constellations of stars, but they are so damned far removed from us that they really not really have much of an effect, altho they do exist and do have some kind of an effect. And there is no denying that the points of light have some kind of an effect on us during the day. But the constellations now have to be overshadowed, as it were, by something that gives more light. And, if I do not have the sun do it, the moon will do it. And, in both ways, my light disappears.

So, in order to continue and make out of the constellations something that is, ore like a nebula, something that has continuous light to throw off, for that I have to have towards myself many more of such points, all put together so that they become a speck. And, in that speck, I do not recognize the points of the stars any more. But it becomes a luminous ~~xxxxx~~ spot.

This is what I mean by extending a moment. The moment is extended first in one direction only. That is, time duration. The second way to extend the moment is by intensity, depth of that what I now feel, recognize and wish. And the third possibility is the extension of including on a horizontal plane everything that belongs to me and also becomes lighted up because I am light. These are the three forms by which I can counter time. And, in that way, I realize that all three are dependant on my attempts to be awake, then, out of the three which exist as time being countered, occurs or appears a spot of light. And this spot of light has for me colum. It has a three dimensional fact, it exists, ~~xxxxxxxxxxxxxx~~ and it exists in the higherst form of existence which is three dimensional for us because the next higher form depdns on the three dimensions becoming one, inwhich the three dimensions lose themselves and become one in regard to the next triad.

So, I have to live by such spots which for me, for the time being, become as if they are planets. They are not stars. They are closer by.

They have their own way of functioning and they belong to my emotional life. and the light that I want is not so much an insight in my intellect, but it is a certain enlightenment in my heart by means of which I will continue to wish to work because only on that basis that I really will have a real wish when my heart is rejuvenated or, I would not say lightened up in that way. It is warmed up as if it has changed into a different kind of a condition.

Well, to some extent it is theory. But a little bit of that kind of theory which gives perspective to what we are trying to do always will help when I try to apply it in ordinary life. And it is that kind of theory, when it is understood and when there is enough of it, to form an elixier. It is an essential oil which, as essence, has a power. It is something as if there is a drop of rose oil inwhich many things have gone, finally yielding a drop of rose oil of such concentration that just carrying it thru the room will already create a perfume.

It is really that way, as if life, real life, introduced into ordinary existence can have for one something as if it is completely transformed. And it is as if at that moment when I become aware of the existence of that possibility for me, that is, the experience which I have, which no one else at that moment has, it is my own, at that moment it pervades me, it changes me, it makes me into an entirely different person in living for myself as if I am in a different world; a world belonging to a different level of being; a world belonging to an atmosphere which is not known to me. That is, I do not recognize it. It is as if I, at ~~xxxx~~ such a time, live in a spiritual world inwhich different laws exist; inwhich my understanding will make me understand what what now is accidental for me on this level of Earth.

If you only could think about what it might give you; if you only could realize what particular treasures there are in store; that anyone who definitely sets out on this road of wanting to find out with all his might, that such a person can reach a different state and a different realization in their own lives and their existence, inwhich their ordinary life

gradually gets a meaning and, in regard to that, that what takes place in ordinary life changes simply because it is in the presence of something of an entirely different nature which has contact with this nature and, because of which, this nature gradually will make itself, adjust itself, will make itself in such a state that it starts to correspond to the higher level of being which then part of me represents.

I say, if one only would know what the possibilities are, then almost I would say, there is not a day that would go without worshipping such possibilities and keeping that constantly in mind and in front of yourself of: There is my aim. I wish to go that way. That is my real home. That is where I wish to live. For that I will accept and do and suffer. Everything that I have now in this life, if it could give me that, it would be worth the price.

"How much will we pay this week? What will we remember? What plans do you want to make? Almost I would say, What do you dare to make? How well do you know yourself when you make such plans that you will not overshoot the mark; that you will really stay within your own means, your own limits? But, when you have established your limits, then add just a little more, because that will be the incentive to see if you actually could reach that and the satisfaction when you will do, will give you self reliance and further trust. And with the trust, the hope and with the hope, the realization of an existence which may be a little inhuman and unhuman but such that it has a contact with ordinary humanity, logically grows out of that, what one is now and could become if one wishes, could become one.

I hope you understand what I mean in a certain form of sincerity not only a certain form. I would almost say, with all the sincerity that I know or that is known to me; that I, for myself, wish to live, that, for myself, is, for me, a law and that on the basis of that kind of dedicating and wishing to talk about the ideas which concern us, they in that way, part of my is again present to that what I say and what I feel and

what you must know and what you, in your own heart, must know is the truth. I am not talking nonsense. I am not talking superficiality. I am talking about a part of life which, as far as I am concerned, remains in existence and will of course never die and that I hope that that in you comes to the same realization that it, that life, will never die with you but that it will continue wherever you are and inwhatever condition you will be. This life or any other life which is still a manifestation of all of us. I hope you work. I hope you can. Pray to God that you can. Really wish. Good night everybody.